

proved thereby, is not to be required of any man that it should be believed as an article of faith, or be taught requisite or necessary to salvation."

The "mourners' bench" is not read of in the Bible, neither can it be proved by the Bible. Methodist history shows it is not more than a hundred years old and the discipline says the scriptures alone are sufficient, consequently they ought to be consistent and throw away what is not scriptural.

7. The fact is plain, the "mourners' bench" is not an essential aid in complying with the conditions of salvation. You go to the bank on business, do you kneel and plead with the president, cashier and paying teller to draw your funds? Is it necessary to cry aloud and weep for what is your privilege? You simply comply with the conditions, and the results follow. Heaven is a bank, one that never fails, no run upon it will exhaust its treasures. You have an interest there in Jesus Christ, and to draw it out, you need but comply with the conditions and the "mourners' bench" is not of the scriptural conditions.

Think of a man wanting to reach another state, kneeling in a railroad office, hour after hour and day after day, pounding and crying and shouting to "get through," and his friends all talking about what a hard time he has to "get through." Let him get up and pay out his cash and get his ticket and take the train, let him comply with the conditions of the company, and reach his destination. Let the sinner come and comply with the conditions of the gospel, and in the church work out his salvation, even tho it be in fear and trembling. John says, 1:12, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." If the sinner wants adoption, power, and all that salvation has for him, let him receive Christ and keep Christ and he will reach his eternal destination.

Remember that more than the Bible is too much, less than the Bible is not enough. The Bible itself is just right, go by it, and there will be no trouble about having religion. You will be rebound to Christ, and have no place for the "mourners' bench," so called in the Brethren church.

Carleton, Neb.

There need be no shining deed of service, need be no deed at all; it is far oftener only a word, or the tone in a word, or the smile with a word—your heart's sympathy. The fact that you are thinking a kind thought of me—you of me—is the refreshment.—*From "The Faith that Makes Faithful."*

He who reigns within himself, and rules passions, desires and fears, is more than a king.—*Milton.*

## Our Young People

### THE LORD'S SUPPER

Mark 14:17-26; 2 Cor. 11:18-31

Topic for March 5.

Last week our study was upon the subject of Feet-washing: this week we study the Lord's Supper, and in May will come the topic, The Communion in which we will study the significance of the bread and wine especially. We commonly use the term Lord's Supper as referring to the entire service including the three ordinances but this time it is restricted to the eating of the meal together after the washing of feet and before the partaking of the emblems of Christ's body and blood.

The early Christians called this their "feast of charity," Jude 24, or as in the Revised Version, "Love feast." Often it was referred to as the Christian passover and was observed at about the same time of year as the Jewish passover. When the church became degenerate these love feasts became drunken revels and finally were prohibited.

The Brethren church seeks to revive and observe the ordinances just as they were delivered and if as Christian young people we would give a reason for the faith that is in us we must study the scripture teaching about them.

The leader can give a brief talk on the passover and the institution of the Supper. The passover was a seven-day feast (Ex. 12:1-20; Ezek. 45:21) and it was doubtless this entire feast that the disciples had in mind when they asked, "Where wilt thou that we prepare the passover?" Matt. 26:17. That the meal Christ ate with the disciples was not the particular one at which the paschal lamb was eaten is evident from John 18:28 and 19:14 and from 1 Cor. 5:7. The lamb was a type of Christ and He died at the same hour that the lamb was to be slain. The lamb was to be eaten with bitter herbs (Ex. 12:8) that the people might be reminded of their bitter bondage in Egypt. This bondage was a type of our bondage to sin.

The Lord's Supper has also its significance. As baptism symbolizes the new birth and feet-washing, the cleansing we need by the way in our Christian journey so the supper we eat together is a symbol of our equality and brotherly love, that is of the exercise of our Christian virtues, a symbol of the "works" part of our religion. The breaking of bread together has always everywhere been regarded as a symbol of this fellowship and a beautiful symbol it is and one as much needed today as ever.

See Matt. 23:8; Gal. 3:28; Matt. 20:25-28; 1 Tim. 4:7. Also Rom. 12:10; John 13:34, 35; 1 Thes. 4:9; Heb. 13:1.

How often to observe the Lord's Supper 1 Cor. 11:26. (Some think that the Supper is referred to in Acts 20:7 and Acts 3:42, 46.)

Questions for further study and discussion

2. What connection has the Lord's Supper with the other ordinances?
2. What does "examine yourself" mean in 1 Cor. 11:28?
3. Who should partake of the Supper?
4. What abuse is referred to in Jude 24? 2 Pet. 3:12-14. (R. V.)
5. Why "tarry one for another" at the Lord's Supper? 1 Cor. 11:20, 21, 33.
6. What results from carelessness as to the Lord's Supper? 1 Cor. 11:30.
7. To what great event does the Lord's Supper point us forward? Matt. 26:29; Rev. 19:7-9.
8. How can we fulfill the lessons of the Lord's Supper in our lives?

C. F. YODER.

### FROM THE PRESIDENT

#### For the Missionary Committee

Last week we considered the monthly missionary meeting, the preparation, leader, topics and participants. This week we shall

consider at greater length, the materials for this service and how to secure them. In making up your program these suggestions may help you.

1. If the topic be "Home Missions," try to have an interesting letter from one or more of our home missionaries, and read it to the society. This can easily be secured. Just write to any of our workers enclosing stamp, and ask that you be given some things of interest concerning home mission work, as well as the immediate needs of the mission in which the person you write to may be working. This will prove helpful to both the society and the home missions. It will bring the two into closer contact. The needs of our missions will thus be brought into direct contact with the young people of the church. This is much needed, and the purpose of these missionary services is to bring about such a close relation.

2. If the topic be "Foreign Missions," you may not be able to have read any personal letters; but that the foreign field may become real to the audience I would suggest that you use such maps as may be had and such charts as you may be able to prepare or have prepared. I shall write later about the making of maps and charts.

3. Special missionary music may also be used with much effect. This music can be easily gotten from most hymnals and should be searched for and prepared. A solo may be used occasionally, but sparingly. Rather sing those in which all can join and be the better for joining.

4. Have some one to gather and speak of "Fresh Missionary Facts." Let another speak of the missionary significance of recent political events, such as the Spanish-American war, English victories in the Sudan, Czar's proposal of Disarmament, etc. Either of these may prove of much interest and value to the society.

5. Let there be much prayer for the service, as well as for those who are to participate in the service. "Prayer and pains thro faith in Jesus Christ will do anything." I know that many will say that all these suggestions are good, but from whence can the materials be gathered? The committee must first know the topic well before they can divide and distribute it among other members and how can these speak or write without having something to speak or write and whence can they obtain this? Doubtless this will prove to most societies a vexing problem. But it should not prove so, neither will it prove so to those societies in which missionary reading circles have been organized or in which there may be individual readers. It goes without saying that no missionary committee can do its work well without missionary literature. There should be in every church a missionary library. One can be had very easily. Let me, first, suggest the names of some books that should be in this library and then present a scheme for getting them.

For the use of the missionary committee there should be in this library one or two